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This suggests to us another argument worthy of our notice. The canon law of the Church of Rome itself, for a thousand years, directs that *every bishop should be chosen in his own province*, and does not give the Pope any right of appointing bishops.

Our next witness is one above all objection. He is Peter Talbot, Roman Catholic Archbishop of Dublin not 200 years ago—a predecessor of the late respected Dr. Murray.

The point we bring him forward to prove is not exactly the same which the last witnesses spoke to, but it is one which completes the subject. Mr. O'Halloran and Dr. O'Connor say, that the Pope did not appoint *Bishops* in Ireland up to the twelfth century. Archbishop Talbot undertakes to prove that the Pope did not make *Archbishops* in Ireland before that time.

The occasion of Archbishop Talbot writing was this—he claimed the primacy of all Ireland for himself as Archbishop of Dublin. Dr. Oliver Plunkett, Roman Catholic Archbishop of Armagh, wrote a book to prove that, as successor of St. Patrick, he was Primate of Ireland. Archbishop Talbot then wrote his book, called “*Primatus Dubliniensis*,” to support the claim of Dublin to the Primacy, which was published in 1674.

He begins by saying, “*Primacy can be nothing else than ecclesiastical jurisdiction greater than that of an archbishop, conferred upon the prelate of any See or state by the Supreme Pontiff.* . . . *But that jurisdiction cannot be conferred otherwise than by giving the pall of that order.*” (N.B.—The pall is a woollen garment made at Rome with some curious ceremonies; and the giving of it by the Pope is supposed to confer the authority of archbishop or primate.)

Having laid down this principle, which Roman Catholics cannot deny (though Protestants do deny it, on the ground that archbishops and primates were not made by the Pope at all in the early Church), Archbishop Talbot goes on to apply it (p. 10)†—“*It appears, from St. Bernard, that the pall and primacy of St. Patrick was fabulous . . . for he says, in his Life of St. Malachy, that to the See of Armagh the use of the pall, which is the fulness of honour, was yet wanting, and had been wanting from the beginning. And it seemed good in his eyes (Malachy's), if the Church for which he had laboured so much (Armagh, of which he was Archbishop), which hitherto had it not, should acquire it by his zeal and labour. And in section 16, he bore it sufficiently ill, that Ireland should, even as yet, be without the pall.* What, I beseech you, is the use of the pall, what the fulness of honour unless it be the jurisdiction of an Archbishop and the dignity of Primate? This was wanting from the beginning to the See of Armagh, and to all Ireland, as appears from the words of D. Bernard.”‡

This does not prove to *Protestants* that St. Patrick was not Archbishop and Primate of Ireland; because *Protestants* are content to follow the early Church, which had archbishops and primates, not made by the Bishop of Rome. But to *Roman Catholics*, who hold that no man can be a lawful archbishop or primate unless the Pope make him such by giving him the pall, the proof is conclusive that, on their principles, neither St. Patrick nor any of his successors, until 1152, were Archbishops of Armagh or Primate of Ireland. And it proves (what is our concern at present), by the testimony of St. Malachy, Archbishop of Armagh, and of St. Bernard, the last of the Fathers, both of whom lived at the very time, that, up to the year 1152, the Pope had never made an Archbishop or Primate of Ireland.

In page 17, Archbishop Talbot says—“*St. Patrick himself never was Primate, nor even an Archbishop, since he had not the pall.*”§

In page 41 he says—“*I have consulted what authors I could, and I have considered the annals treating of that matter, and I here seriously declare, that I have fallen upon no author, worthy of credit, who produces even a probable conjecture, that ever, at any time, the See of Armagh obtained the Primacy of Ireland from the Apostolic See.*”

Archbishop Talbot having thus settled the claim of Armagh to the Primacy, goes on to establish the claim of Dublin, in page 26—

“*It remains that we should prove that the Dublin*

* *Primatus nihil aliud sit, quam Ecclesiastica jurisdictione, Archiepiscopum major, a summo Pontifice concessa. Presuli alicuius sedis ac civitatis . . . Ea vero jurisdictione non aliter quam per ejus modi collationem Pallii concederetur.*”

† *Constat ex D. Bernardo, Pallium ac Primatum Patricianum esse chim-ricum. . . . Alt enim in vita Sancti Malachie (s. 10) quod sedi armachano debeat adhuc, et defuerat ab initio. P.lli usus, quod est plenitudo honoris; et vi: non est bonum in oculis eius (Malachie) si Ecclesia pro qua tantum laboraverat, quoniam hactenus non haberat, suo acquireret studio et labore, et sec. 16. Ego satis ferabam, Hibernianus usque adhuc pallio caruisse. Quid queso Pallii usus? Quid Plenitudo honoris? Nisi jurisdictione Archiepiscopalis, dignitasve Primatilis. Hoc defuit ab initio, sedi Armachano, tunc Hibernie, ut pa: et ex verbis D. Bernardi.*”

‡ D. Bernard is the St. Bernard called by *Roman Catholics* “the last of the Fathers.” He lived at the very time when the Pope first gave the pall to the Irish Archbishop, A.D. 1152. The words in italics are Talbot's quotation from St. Bernard; the rest is Talbot's own.

§ *Primas ipse St. Patricius nunquam fuit, immo nec Archiepiscopus cum Pallii caruerit.*”

“*Consului quos potui auctores ac ea de re tractantes annales revolvi; et tamen post exactissimum scrutinium, serio hic modo testor, me in nullum incidisse auctorem fide dignum, qui vel probabilem conjecturam afferat, quod uero unquam tempore sedis Armachano Primatum Hibernie a sede Apostolica obtinuerit.*”

pall was given by the Roman Pontiff to the city of Dublin, for this reason: because it was the chief or principal city, and the head of the kingdom of Ireland; and at that time, too, when a pall had never before existed in Ireland.”* And, then, he brings forward the pall given to Dublin at the Synod of Kells, A.D. 1152! Is it not enough to make an Irishman's blood boil in him to hear this Irishman, Peter Talbot, of an old, and honourable, and patriotic family in Ireland, this Roman Catholic Archbishop of Dublin, deliberately maintaining that Ireland, the Island of Saints, never had an archbishop or primate until the year 1152? and that neither St. Patrick himself, nor any of his successors, ever was a lawful primate, or even an archbishop—simply because the Pope had never made him such—which is, indeed, true.

Yet this is what all *Roman Catholics* must now say, unless their pride in the ancient independence of Ireland be greater than their love of subjection to Rome. This book of Archbishop Talbot's has been carefully suppressed of late years. A copy, in Marsh's Library, about twenty-five years ago, was supposed to be the only one in existence. It was stolen out of that library in the year 1828.†

But where is the use of suppressing the book while its principles are maintained? Let *Roman Catholics* only avow that St. Patrick was, indeed, a lawful primate and archbishop of Ireland, by the laws of the ancient Church—although he was not created by the Pope—and then they may repudiate this book. But if they persist in making everything depend upon Rome, then they must repudiate St. Patrick as an archbishop, just as their own Archbishop Talbot did.

We have proved our first point—that no bishops nor archbishops in Ireland were made by the Pope up to the year 1152. We shall go on with the next period in our next number.

ANCIENT DIGNITY OF IRELAND.

THE following history (which we take from the Appendix to the General Council of Constance)‡ will be interesting to Irishmen, as showing the respect which was paid to the ancient dignity of Ireland.

We must explain, that there was an ancient custom in those councils, of voting by “*Nations*,” as it was called. Four “*Nations*” were acknowledged—viz., France, Spain, Germany, and Italy. These “*Nations*” were not “*Kingdoms*.” Each was a collection of several independent kingdoms. We have the lists; and we find that each “*Nation*” comprised six or eight kingdoms, whose governments were independent of each other.

At the Council of Constance, which was held A.D. 1414, the King of England claimed that the English should be acknowledged as a separate “*Nation*,” having a vote of their own in the Council. The King of France was very jealous at this, and ordered his ambassadors to protest against it in the Council: their protest is given in the appendix of the Council to which we have referred. The ambassadors of France insist, that England had always been reckoned part of the German “*Nation*” in all general councils; and they maintain that it ought to be so still; for, as England had only twenty-five bishops, it was absurd that so few should have a separate vote in the Council.

The ambassadors of the English King were heard in reply, and they do not deny either of the above statements: but they say, in answer to the fewness of their bishops, that the Irish, who had sixty dioceses, were united with them in the “*Anglican Nation*,” and taking in the Welsh, and some Scotch bishops, who joined with them, there were 110 bishops altogether. And in answer to the statement, that England had always been counted part of the German nation, and not a nation in itself, they do not deny it: on the contrary, they seem to admit that this was true; but then they quote St. Albert the Great and Bartholomaeus as follows—“*That the whole world being divided into three parts—viz., Asia, Africa, and Europe—Europe is divided into four kingdoms—first, the Roman; secondly, the Constantinopolitan; third, the kingdom of Ireland, which is now translated to the English; and fourth, the kingdom of Spain.* From which it appears, that the King of England and his kingdom are of the most eminent and the most ancient kings and kingdoms of all Europe, which prerogative the kingdom of France cannot obtain.”

Such was the defence of the ambassadors of England. They did not rest their claim upon the rights of England itself, but on her inheriting the ancient rights of Ireland; and thus England obtained dignity in Europe and influence in Christendom, by her union with Ireland. For this defence having been heard by the Coun-

* *Reliquum est ut demonstremus Pallium Dubliniense concessum fuisse a Romano Pontifice civitati Dubliniensi, eo quod haec fuerit prima vel praecipua civitas; caputque Regni Hibernie. Et quidem tunc temporis cum nunquam ante in Hibernia Pallium exiit.*”

† A copy (not placed in the catalogue) has been lately found in a press, in the Library of Trinity College, Dublin. The managers of that library will do well to have it in safe keeping; there is no copy in the British Museum. One copy more is in private hands, from which our extracts are taken.

‡ Labbe and Cossart Concilia, vol. xii, col. 1727, et sequen. Ed. Paris, 1672.

cil of Constance, they decided that England and Ireland united should rank and vote as a separate nation, thus giving them an influence in the Council which the King of France sought to prevent, and which would have been wholly lost if England had stood alone. We observe, as an appropriate acknowledgment of their obligation to Ireland, that the “*Anglican Nation*” was throughout represented at that Council by “*Patrick, Bishop of Cork.*”

The rank assigned to Ireland among the kingdoms of Europe, in the above extract, may not appear so absurd if we reflect, that all the other kingdoms of modern Europe, which have any antiquity, arose out of the ruins of the Roman Empire, and can trace their origin no farther back than its decay; while Ireland, which had never been conquered by the Romans, could show the succession of her kingdom for ages before. This was, no doubt, the reason of the precedence assigned to her by St. Albert and Bartholomaeus.

In the preface to Lynch's Feudal Dignities it is stated (p. 8), that the French rolls in the Tower contain enrolments of the proceedings, on behalf of England, at the Council of Constance.

Correspondence.

ON TRANSUBSTANTIATION.

WE have received the following communication, bearing the Enniscorthy post-mark. We thank our correspondent for it, and we print it with pleasure, conceiving it to be very deserving of a place in our pages. Of course, we think it also our duty, when inserting such communications, to make such observations as seem to us useful. Our correspondent will, we are sure, take this in good part; his object is evidently to promote fair and profitable discussion, and we give his communication *verbatim* :—

“15th February, 1852.

“SIR—I furnish you with the result of my reading, consequent on my receiving THE CATHOLIC LAYMAN, and earnestly hope my extracts may be useful to your end.—I am in charity, yours,

“A CATHOLIC LAYMAN.

“When instituting this sacrament, our Lord himself, said—‘This is my body’—‘The bread I will give is my flesh for the life of the world.’—John vi. 52. ‘Unless you eat the flesh of the son of man, and drink his blood, you shall have not life in you.’—John vi. 54. You say, perhaps, this bread is no other than what is used for common food. Before consecration it is indeed bread; but no sooner are the words of consecration pronounced, than from bread it becomes the flesh of Christ.”—St. Ambrose, lib. 4, de sacr. c. 4, et c. 5.

“Whatever the Lord pleased, he hath done in heaven and on earth.”—Psa. cxxxiv. 6. Although the species of bread and wine are visible, yet faith tells us that, after consecration, the body and blood of Christ are alone there.”—St. Ambrose de consecr. dist. 2, c. omnia.

“Each receives Christ the Lord entire in each particle; he is not diminished by being given to many, but gives himself whole and entire to each.”—St. Augustine, de consecr. dist. 2, c. singulis.

“Take and divide it amongst you.”—Luke xxii. 17. You see how efficacious are the words of Christ; if, then, the word of the Lord Jesus is so powerful as to summon creation into existence, shall it not require a less exercise of power to make that subsist which already has existence, and to change it into another thing?”—St. Ambrose, l. 4, de sacr. c. 4.

“This change mocks the powers of conception, nor can we find any example of it in natural transmutations, nor even in the wide range of creation. The change itself is the object, not of our comprehension, but of our humble faith; and the manner of that change forbids the temerity of a too curious inquiry.”—Eccl. iii. 22. ‘No word shall be impossible to God.’—Luke i. 37.”

Our brother layman does not seem to disclaim the doctrine of transubstantiation, as stated in the article in our second number, to which he refers, and to which we now beg our readers to look back. He rather seems to admit it, and to justify it. We might prefer that he should have disclaimed the doctrine as there stated; yet we feel that the course which he has taken is one entitled to respectful consideration, because he appeals to the Scripture and to the early Fathers; and it is our sincere desire to discuss such arguments in a reverent and candid spirit.

Our correspondent quotes his Scripture proofs from the Douay Bible, at which we do not complain. He seems to use not the modern edition, which is approved by the present Roman Catholic bishops, but the first edition, published in 1582, or some other, which does not contain the modern alterations. We make no objection to this; only we beg of him to observe, that most of the notes in the early editions have been very properly omitted in that now in use.

Our correspondent seems to think that all the words which he quotes from St. John's Gospel were spoken by